

M1381
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Dallas

Mr. Nyland: We may as well call it that we are '*en famille*.' I listened to the tape of last Sunday.

CM Gordon: Good.

Mr. Nyland: All of us listened.

CM: --[inaudible]--its bad. [laughter]

Mr. Nyland: So you can have independent judgments. I'll give you mine: I liked it very much. It began ... It's a very good tape. And what I liked mostly—what I've said already before— is that you constantly come back to Work experiences and you want to discuss them, and if there is something that is not fitting at that particular time, you let it go until there is more time for that particular subject. You go around. Every person contributes something to it, and it is really very lovely.

CM: We heard you talking to Boston and were afraid not to. [laughter]

Mr. Nyland: Boston every once in a while has to get it, you know?

Jim Hearne: Our turn will come. [laughter]

Mr. Nyland: You'd better watch out.

Now, if Fred—or Bill, or Nina—would like to say anything—or Marjorie—about the reaction to the tape of last Sunday.

Bill McDonnell: I thought it was very nice and that is was a shame that our meetings in San Francisco aren't that alive. It's really that you were going back and forth, and that you all wanted to know and that you talked about your experiences and you didn't go off in a bunch of theory.

Mr. Nyland: Well, you remember, we played one tape in Berkeley.

Jim: Yeah.

Mr. Nyland: Do you remember that.

Bill: At our meeting we played one of your tapes.

Jim: We felt very good about that—or I did.

Mr. Nyland: Yes, you felt a little proud.

Jim: Yes.

Beth: That's bad. [laughter]

Jim: Well, for what I paid for it, it was worth it to feel a little proud.

Mr. Nyland: How did you pay for it.

Jim: I had a bad week. [laughter]

Mr. Nyland: You see now, how you have to be careful?

Fred Hamburg: It gave me a warm feeling to listen to it. It's very exciting. I seem to go through states where whatever I feel is... I mean, and that's what you're trying to find out without getting involved in other sort of silly things and theoretical questions. To me I felt it was wonderful, first to understand what Work is, and then... I think that it's very exciting finding out... I felt all warm inside when I heard what was said.

Mr. Nyland: So maybe one of those ... I think fifteen was the one that we listened to in Berkeley and taken to New York. Maybe Boston will hear it. So you see, you set an example, and you've got to live up to it.

Jim: And now I have to watch having a bad week next week. [laughter]

Mr. Nyland: Well, even if you say something now, we won't listen to it.

Jim: Okay.

Mr. Nyland: Fair enough. Yea.

What will we talk about. Are there other people outside?

CM: Yes, I believe there are. [Interruption]

Mr. Nyland: We just continue. And we're just at the beginning; so what questions, or what can we talk about. Maybe in connection with last Sunday, that something was left unsaid? You talked about Sensing and Draining, and you referred to the tape in Los Angeles.

Jim: Yes, I think there was some discussion about this, whether or not you receive energies or produce energies in the Sensing or Draining exercise. I think Walter and I had a discussion

about that. Um, Walter...

Mr. Nyland: But also, I remember you did it in bed lying down?

Jim: I tried to. I didn't do any good.

Mr. Nyland: And you did it at a time when you were a little bit 'away,' let's say, from the Earth?

Jim: Yes.

Mr. Nyland: And then afterwards you quoted... Because I warned about that in the Los Angeles tape. It does not exclude the possibility of doing it later in any kind of condition in which one is. When one knows how to Sense, you can Sense at any time that you wish. And that is really how this dexterity should be applied: That it doesn't matter; anywhere—in the street, walking, sitting, lying down, shaking hands—whatever it is at any one time, Sensing can become completely instantaneous, but in the beginning one has to safeguard against loss of possible energy.

Jim: Loss?

Mr. Nyland: Loss. Because whenever anything starts flowing in the body, it also will make contact with something of the outside world, will flow into that. And it is very much as if the ... the potentiality—or really the pressure of that what is in the body—is simply discharged by a contact. So when you are in bed there is much more contact than when you're sitting; and someone brought up—I think that at the end—about sitting in front and not leaning against the back ... and that many of these things belong exactly to that same possibility: Of first acquiring the dexterity of Sensing, and after it is there and one knows it, you can apply it in a variety of different conditions.

So, for the time being do it with the least amount of contact. I said in Los Angeles you could do it standing, but standing is not so easy for a relaxation of the physical body.

Jim: I agree.

Mr. Nyland: It is difficult to Drain it through the feet. If you... I explained it at the time. The hands go like this when you sit and your feet go out like this, and this way you sit quietly and then you start Draining, and after that Sensing. But both, you must remember, are still exercises of an unconscious state, and although the body becomes prepared in that sense that it can receive much easier impressions from the outside—that is, if there are certain forms of energy in the outside world, they can come in because one is more porous—it does not mean that they will come in unless there is in oneself produced a very definite wish of attraction. And that is why the question of Sensing has to be understood not so much like a sending from the head to the

particular part that one Senses, but it has to go over into the wish of that particular part—let's say like the right arm—wishing to receive attention as an energy *from* the head. So the process is a little different.

Jim: Then you don't, uh, use concentration...

Mr. Nyland: You start with that. You see, the thought is first in your head and then of course you wish to Sense in your right arm. Then of course attention goes from your head to your right arm, but after a little while the right arm wishes to receive whatever it can get; and that I call 'porosity'; because on account of the Sensing of that particular part, that what is entering as a form of energy from the head will open the right arm to a certain extent, and in that kind of porosity it is ready to receive.

So instead of the concentrated effort that I want to send, I change it now into a wish to receive.

Jim: Does this wish have any emotional or feeling content?

Mr. Nyland: The wish is always ... a wish is always a feeling.

Jim: In the arm?

Mr. Nyland: It is really something that takes place in one, that you actually want to receive something even if you do not know where exactly it comes from. And in this case of the Sensing, it is very definitely related to the head. And it is that energy of 'attention,' I call it, which first is settled in the head as a wish to go towards that what is being Sensed, and then when that Sensed ... what is being Sensed is sufficiently open, it will then transfer this sending from the head into a wish to receive, and then located in the arm.

You see?

Jim: Yes.

Mr. Nyland: It goes over.

Jim: Yes. Does it have anything to do with the nerve nodes and the body and the feeling being so closely connected.

Mr. Nyland: No, not in that sense. It is simply that the wish is there, and the more fervent the wish is, the more pure the wish is. There are two phases in it. One is, as you remember, when one Senses the right arm it is as if nothing else of the rest of the body exists, and it is that right arm that's the only thing that exists as far as the head is concerned. That is a purification of intellect, because it is concentrated then and excludes all kind of other impressions. The

purification of one's feeling in the direction of an emotion takes place when the Sensing is received and is wished to be received by the right arm, then *that* starts to enter. So it is a two-fold operation, and both depend on the purification of either intellectual center or the purification of an emotional center becoming more and more emotional. And for that reason the Sensing exercise, when it is done right and one has acquired the dexterity—simply the fact that from the head one only wants to have the sensation or sending energy to the right arm only—it gets very close to the possibility of considering that Objectively.

You see, it does not start out as an intention to become Objective, but when the state is reached of the relationship between the head and the arm, and then because one excludes the rest of the world and the arm is that what is being Sensed, then regarding the arm one has a knowledge and a feeling that the arm is there for a certain purpose, and without describing it, it becomes an object.

Jim: So, it would be Objective with an ordinary mind.

Mr. Nyland: No.

Jim: Or would it have...

Mr. Nyland: When it is an object for that kind of an Observation, the mind starts to function Objectively. Let me explain that a little more. Because the ultimate aim of Work is, although you might start out by trying to get a certain section of the brain functioning in an Objective sense and the building of an Objective faculty, the ultimate aim is that the totality of the brain becomes really Conscious.

You see?

Jim: Yes.

Mr. Nyland: And that usually takes place when there is an 'I' sufficiently grown up that then can Participate in the processes of the personality and that then, from that what is then a little field of Objectivity, it starts to spread over the rest of the mental functions. And then after some time when one says Consciousness now is in my 'brain,' it means that the brain is functioning completely as a Conscious, uh ... as a Conscious element without any interference from either the feelings or even the activity of the body. So that state can be reached when 'I' comes and helps this Objective faculty to spread, and I've compared it to the effect of yeast gradually going over the rest of the brain in order to, you might say, 'affect' it.

Now, the same process takes place when one is Sensing and that what is being Sensed

becomes an object without having any particular feeling about it; because it is Sensing—not feeling—and at such a time the mind starts to function in *that* particular way of receiving sensations from the arm, it becomes also Objective. But it lasts only for a very short time; because very soon after that the mind starts to function again in an ordinary sense, and it is extremely difficult to hold onto it. So it is not a good method of, uh, of becoming Conscious, because the object is not moving.

Jim: Well, I haven't even succeeded in isolating the arm, so I'm a little bit away...

Mr. Nyland: Well, I'm only telling you this as a certain possibility where it ultimately will lead. But I very seldom want to talk about it, because then people start to think that the Sensing exercise is an exercise in order to Wake Up. And it can come to that state, but after a very long time.

Jim: But, it basically is not designed for Waking Up.

Mr. Nyland: Not at all. The design for Sensing is to give the physical body an attribute which at the present time it doesn't have, and when it wishes to express itself it has very little of its own and uses partly the feelings to stimulate the expressions. So what really in a personality takes place is: One has a feeling and the body is used for the expression of the feeling and there is a close relationship between the feeling and the body; now when on account of Work there is gradually a separation between the two the body is left without ability of the using of the feeling center, and for this it needs something that belongs to the body its own ... of itself, and that we call 'Sensing.'

Jim: In the Los Angeles tape you said that when the attention is directed, a little residue or deposit of energy is left in each member, and at the end of that time the breathing and an "I Am" statement, uh, distributed this. Would that have something to do with it.

Mr. Nyland: Whenever there is a Sensing completed—and that is why I always say that when it comes to the point when you know you cannot Sense anymore, there is a point of saturation—at that time the greatest porosity is reached for the right arm. The right arm then is open to receive a certain form of energy which is around one and usually does not penetrate, but because of the porosity a little bit will penetrate into that. And the "I Am" is used for the distribution of that what has entered into the right arm or any one of the four limbs, in order to redistribute it over the totality of the body.

Jim: Now, was the energy created in this process, or was it taken.

Mr. Nyland: No, it was taken in from the outside atmosphere. It is an outside influence to which one then becomes susceptible. It's like an extra, really sensory, perception, because it reaches one through the senses. But it is this kind of sensation which is then developed in the body only. It is not one of the five ordinary sense organs.

Jim: I know on an earlier tape you had spoken about that.

Mr. Nyland: Yes, it belongs to that arm. But it is a very small part and as I say, it doesn't last very long, and the only way by which it can be maintained is by the regular method of Observation, including Impartiality.

Jim: Now, do these also—Observation and Impartiality—receive energy from outside?

Mr. Nyland: Yes. Whenever the body is under the influence of this kind of effort that one makes and then one receives impressions in a Conscious state, those are all forms of energy that then reaches the body or the personality in a certain way when the personality is a little different—that is, when it is under the influence of this kind of Conscious state—and in that Conscious state the functioning in the personality and the body as a whole is different from the unconscious state. As a result, the energies which are then received by means of ordinary sense organs are then distributed in a different way in the body. And that applies to all three kinds of food; not only impressions, but it applies also to breathing and it applies also to solid and liquid foods.

Jim: It would be like the noble gases you spoke of.

Mr. Nyland: That's right, and the higher digesting of ordinary food—solid and liquid.

Jim: You had said that the noble gases, uh, were a closed ring around the nucleus.

Mr. Nyland: Yes.

Jim: Uh, to extract those, do you open the ring or do you just then take the whole thing.

Mr. Nyland: Take the whole thing.

Jim: That's a theoretical question, but I wondered about that.

Mr. Nyland: No, no, it's quite right. It is a theoretical question, but it is under certain conditions when it is then taken in, there is a condition in the body in which that kind of chemical can be digested.

Jim: Because in an earlier tape, too, you had said that the Octave works that way—that the rings ... you close one to go on to the other—and I wondered if there was a connection.

Mr. Nyland: Which. About the Octaves? Because you have to be ... you have to be more clear what you mean.

Jim: I think it may have been the Los Angeles tape. It's the one that you gave a complete picture...

Mr. Nyland: Of the three Octaves?

Jim: ...of the three Octaves.

Mr. Nyland: The three Octaves are related to each other in exactly the same way as the rings around the nucleus.

Jim: That's what I thought.

Mr. Nyland: But it's not so obvious there, because when the introduction of air into the first Octave, that what gives 'Fa' so-called 'shock' to the physical Octave is like the introduction of something entirely different from that what otherwise in the unconscious state would take place. When I start to breathe—that is, at the point where I wake up physically in the morning, by then you might say unconsciously breathing but having then at the same time the different sense organs begin to function—I go over from the state of hibernation into a state of sleeping-waking. And it is the introduction of that air, which is different from the solid and liquid food, that furnishes the shock and at the same time introduces a new element which is equal to the quanta which separates the two rings around the nucleus.

When impressions take place in an unconscious state, they belong to the sense organs as they are, but when the personality is under the influence of this Conscious effort of Waking Up or becoming Aware, then that what is taking place with the energy coming from the sense organs is then, you might say, 'loaded' again with a quanta which is this time represented by Objectivity. So you see, in that sense they are related to each other, but it is not as Octaves.

Jim: Well, I don't completely grasp it, but I see the direction for it.

Mr. Nyland: It is not so difficult if you see the different rings as separated by means of certain forms of energy which go over from one to the other, from one ring to the other.

Jim: Oh, I see. The rings don't enter.

Mr. Nyland: No, they don't enter. They go over into that. It's the same thing: When these two are there and become related by means of something different which does not belong to the physical but which does belong to the Kesdjanian; and that Kesdjanian giving at this point 'Fa' where the physical is, from the 'Do' of the emotional body introduces that time air, and air becomes as a principle the same as a quanta, a new something entering into the body. When the body is born, the air enters into it and makes the physical body start to grow. It has a life of its

own during the period from conception to birth. When it sees daylight at the moment of birth, it starts to breathe on its own, and that is a shock to the baby as it is being born, when it starts its ordinary life on Earth. So that introduction—of starting on its own to use its own lungs and not to be dependent on the mother—will mean for that physical body to enter into a new state.

Jim Hearne: That's 'Fa' of physical body.

Mr. Nyland: Yes. That is 'Fa' of physical body, and in an unconscious state that what takes place with what we now have as sense organs belonging to the regular physical body ... and only distributing whatever energy it has received by means of it for the unconscious state and the continuation of the unconscious state.

When I Wake Up, something is there that takes place at the 'Do' of intellect which then, because of this condition of Objectivity introduced at that point—that is, I change at that point my intellectual way of thinking into an Awareness—something is added to that what is now an intellectual function and then becomes, as an Objectivity, an addition to the force of energy which is represented by the ordinary, five sense organ energy; and *that* is the new something that is added to it, which then enables really three things at that time ... it enables three things to take place. One is the possibility of the further growth of intellect into the 'Do-Re-Mi' of that particular Octave. The second is the helping in the emotional state to overbridge the 'Fa' of the Kesdjanian Octave. And it helps the 'Si-Do' of physical to loosen up the relationship between 'Si' and 'Do.'

Jim: Now, can the 'Do' of intellectual Octave go further until 'Fa' is bridged of the emotional, Kesdjanian.

Mr. Nyland: It takes place in the three places practically simultaneous.

Jim Hearne: I see. It's a little behind. You said on one tape, 'parallel.'

Mr. Nyland: It usually is, because it depends entirely where really the requirements are. That is, there is a certain state of the personality, some of which, you might say, are a little easier 'attacked' than other states, and it depends entirely on the type of a person or the condition in which he is, where most of that kind of food will go. If it is an intellectual type, it will go much more into the development of the 'Do' as an Observation and Impartiality and Simultaneity, but if it's an emotional person, it will go in the development of an emotional body. And when it's a person who is attached to his physical manifestations and realizing that that combination of his manifestation being identified with what he is, the energy will then go to help loosening up that

what is now manifestation and give him more freedom.

For instance, such a person in the Observation will look at the manifestations of his body as less and less real for him, and a wish to be able to do without that what is now manifestation; or, to change his manifestations, or to become less and less dependent on them. If I remain Observing that what I now Observe and I accept the fact of that manifestation as it is—Objective—that fact that is now recorded in my brain afterwards becomes food for thinking about what I am as a personality. And this is where the critical Impartial Observation comes in for a person who is Working, receiving now material which is more absolute, will enable him then to look at his manifestations as belonging to a Man or not belonging. So for such persons, the energy will go more and more into the loosening up or the ‘freeing’ of the manifestations, you might say, from his personality.

You understand it?

Jim: The ‘Re’ of intellect could happen before the ‘Fa’ of Kesdjan?

Mr. Nyland: No, I don’t think so. The ‘Fa’ of Kesdjan is overbridged at the same time when the ‘Do’ is really affirmed in the intellectual.

Jim: Oh, I see. When it is affirmed.

Mr. Nyland: It has to be affirmed, and that is why the ‘Do’ of intellect is three-fold, and it has to consist of this Observation process and then the Impartiality being introduced, and Simultaneity into the Impartiality. So that really when the three start to function; even if they are not all 100%, there is a definite quality that enables then the emotional body to go across ‘Fa.’

But the next one will be a development of ‘Sol’ in Kesdjan, and parallel to that it will go to ‘Re.’ Now, between ‘Do’ and ‘Re’ it vibrates. It does not immediately go to ‘Re.’ It is every once in a while to ‘Re,’ and every once and a while it has to go back again. Because it is not sufficiently reaffirmed that it can even leave ‘Do’ for whatever it is; that is, Work is not sufficiently established that one can count on it. Or to say it a different way, the little ‘I’ is not sufficiently grown up that it can dare to go on its own development in the ‘Re-Mi.’ You see? But as soon as the ‘Re’ is reached, ‘Sol’ is also reached.

Jim: And this is simultaneous.

Mr. Nyland: Simultaneous with that development in the intellectual, also the emotional will start to develop, and together with the Observation that one has—and that becomes intellectually known—something else starts in an emotional sense of more and more having the wish to

become more Awake by including... I have to be careful with that, because 'Sol' represents an Aspirational quality, and it feeds Man... At the time when he becomes more and more Awake and when his sense of Awareness starts to function, he sees himself more and more in a relation towards the rest of the world. He sees the rest of the world as being exactly like he is—mechanical and whatever automatic reactions a Man has—but his mind helps him to understand what he is in reality. It will produce in him a wish, and that is the Aspiration towards wanting to grow out of it, or wanting to evolve. You see? That is what 'Sol' means, and it has to do with 'Re' becoming interested in developing what Man is as he is now, with 'I' coming towards that what is personality in order to help to change the personality into a different kind of Being as Consciousness and Conscience.

Jim: At this point you could begin to really understand the rules of Objective Morality, couldn't you?

Mr. Nyland: Yes, you could. At that ... at that particular period when one goes from 'Do' to 'Re' and there is a Participation, one wants to Participate in that what one is for the sake of satisfying the Aspiration towards evolution. And the evolution is then defined as something that Man, now existing on Earth, has an Aspiration to find out what really his place is, not only on Earth but in relation to that what he should develop into so that that what now... You see, whenever this goes parallel...

And then of course there is no further parallelism with the physical body because at the 'Si-Do' that is the end, this is all above that particular part. You have to see more and more that the physical body as an Octave and the Soul body—the intellectual body—belongs on top of it. So what we are talking about is the connecting link between the two, and that really these three bodies belong together. So that that what takes place now with the intellectual body at 'Do-Re-Mi,' is the equivalent of the 'Sol-La-Si' of emotional.

Jim: Yes.

Mr. Nyland: They belong together, and what happens here happens here. What happens in my intellect as Consciousness happens in my Conscience, in my heart. So when I go from 'Do' to 'Re,' I also go from 'Fa' to 'Sol.' So the Participation is linked up with the Aspirational quality of Man.

Going from 'Re' to 'Mi' is linked up with the Inspirational quality as represented by 'La' of the emotional. That means the realization that that what I am, wishing now to follow through

on Aspiration, I have to turn inwards to my inner life to get the real Inspiration for the wish which is much more real. This is exactly the same as that what takes place intellectually going from the Participation problem into the Experimental one, where one starts to realize that that what Man is in his limited sense should expand to be able to adapt itself ... to adapt the personality itself to the possibility of further growing into a realm which he does not know but is still within his means. Inspiration really means exactly the same thing; because that what is innerly in Man used to be used for the purpose of evolution, will mean that a Man will have to grow into directions to which he emotionally as he is not as yet ... for which he is not as yet equipped.

All right?

Jim: This would be on Earth.

Mr. Nyland: All of it can be on Earth. Even from 'Mi' to 'Fa' can be on Earth. And 'Fa' in intellect is again equivalent to the 'Si-Do' of emotion.

Jim: But on Earth you don't go past the 'Do-Re-Mi' of intellect.

Mr. Nyland: Oh yes, one can.

Jim: You can go...

Mr. Nyland: Yes, one can. It depends on what one does at 'Fa.' If he can cross the bridge at 'Fa,' the actual creation...

Jim: We're getting a bit...

Mr. Nyland: Yes, we are talking a little bit about the Man Number Six and Seven. [laughter] It doesn't matter, because it belongs there. Man can reach the state of Seven on Earth. There is no doubt, but for that he has to have the energy that comes from 'Si-Do' of emotion. And if the emotional body goes through the same stages as the physical—that is, the loosening up from that what is now an emotional manifestation and the usage of that energy in order to create conditions which are completely unusual for Man in the form of wishing to suffer intentionally—then he has a chance to go through 'Sol-La-Si' of his Soul. They have also different names, but they belong to a different realm already, because they become the umbilical cord between self-Consciousness and Cosmic Consciousness. But don't let's theorize too much about that because...

CM: I was just thinking, Jim, I wish ... I have the feeling that all of this technology is a little discouraging to some of the people here.

Jim: That's probably...

Mr. Nyland: I think...

CM: You know, I mentioned one these things—and I really liked this—of going away with the idea that we had a vast amount of technology we were supposed to be learning and he didn't have any interest in the Group at all. I was wondering...

Mr. Nyland: But this is a very special case, because Jim has been thinking about it and he *has* to have some kind of perspective. I usually don't talk like this, anyhow, you know? Because you have heard enough tapes. But it is *there*, and I know what you're thinking about, and I know how just a little satisfaction—that it seems to belong so that at least it is reasonable and it is logically built up—can help one, and that together with that you say, "Okay, now I know it," and now you start again with ordinary ... ordinary life.

CM: I was just wondering, though, if it would be worthwhile to balance this with a little ... a few words about orientation as to how this fits into our pattern, our Work.

Mr. Nyland: It depends on the type of a person, where he thinks and what he wants to consider as a possibility for himself. And then if he says, "Yes, I want to be a Conscious Man," then he starts to question: "Why do I want to be Conscious on Earth. Why don't I wait until I die and then I have all the chances in the world maybe to develop afterwards." And it ... as I say, it depends on the type of a Man who wants to consider these questions and won't leave them go until they have been placed in the proper relationship for his own mind. If he keeps on doing that he becomes a Hasnamuss, but if he realizes that it is only a perspective towards which he goes, it functions exactly the same as praying to God. It is a relationship which one establishes from which one then, at that time, hopes to receive a certain amount of encouragement, or even the hearing of a prayer and maybe the prayer being really answered. It is just as far away, because that what the Conscious Man is in his totality and the full development of 'I', is still something that is after a tremendous amount of Work that one can reach. But at the same time, I pray to God; when I really wish with all my heart and my mind and my total posture, I also then get into a state of that same kind of wish to have clarity and to have warmth within my head.

So, I say for that it is good every once in a while. But one doesn't pray all the time, and one has to have one's feet on the ground. And for that—that I know that I ultimately will want to go somewhere which is not here, simply defining it as something that is better than what I am now engaged in—then I want to stay within *this* in order to have settled everything I can, and

then go, you might say, to Heaven.

Much of Christian faith is based on that possibility of ultimately being in Heaven and being really God's child—really. But what one says on Earth is, "I am already God's child," and then I start to function as if ... as if I am, and with very many dire consequences because I know I cannot do it. And then it is reduced to a little bit of a feeling and hope that perhaps later on I will; and then God will be kind to me and then He will recognize me, and whatever other kind of words one wants to use in ordinary religious terms. I think it is good every once in a while to have that, but I say often it is like salt: it is very good to season it, but too much is not right
CM: Well, the person then who is not inclined toward that intellectual knowledge, does there come a point in which they should study to know that kind of thing?

Mr. Nyland: No, I don't think so, because that what counts for a Man is his feelings. You see, these ... this ... simply this direction of having a contact with the possibilities of a logical understanding intellectually, that is only a certain balance for such a person to produce a force which attracts him, as against the force which attracts him from the lower level; so that if one says that a Man is made up of the three centers, that his intellect will be able to perceive certain possibilities of further growth in the sense of evolving, but that that what keeps him on Earth are his feet. And that what is now attracting him towards lower level of living as 'represented,' let's say, by the functioning of his physical body only, is now balanced in a central point where his feelings are. And that's exactly because of the simultaneity of the development of an intellectual pursuit together with the development of an emotional one, will give Man then the balance in his emotional center. And that is where really Man lives, and where he should constantly be propelled.

And many people have no interest whatsoever in an intellectual description, but for them that what they could encourage is their feeling as a possibility, then, of using it as a form of communication with that what is higher than they are. Because they know their body cannot do it with the best of intention, but the feeling has still a possibility of further expanding into purity of an emotion. And it is that link that Man then makes by means of his emotions which reaches to a higher level; and his road is in the first place feeling, then emotion, and then becomes intuition, and it is really in this intuition that the solution is for most people. But they have to understand a little bit that this intuition, giving them knowledge about themselves, also should remain Impartial. And that is why it is so difficult to talk about feeling only, or to say that this is

also one of the roads. And there is no doubt it is a road, but it's a road that cannot be so easily understood. Because if I increase my feeling and I make higher forms of emotion of it, I'm liable to accept that what I am and leave the rest alone, and I will not fulfill the function which is the necessity of settling ... satisfying and settling for my physical body for whatever it is, and whatever the function is that I have to fulfill on Earth.

So if I go in the direction of a mystic or a saint or a monk or so—whatever the development of one's emotional body may be—I will reach a great height, but I will not have the satisfaction of settling with that where I really ... of how I was born on Earth. I'm not born on Earth without a physical body, but I have in the physical body something that is not ... does not belong primarily to Earth; and it is particularly in what we call 'Man Number Four,' when he starts to consider the possibility of further growth, that there is an enormous change in his whole attitude. But the reason I say I don't want to talk too much about it is because if I become emotionally involved I become attached to it, and it is very difficult for me to develop any Objectivity in the sense of intuition. And of the rest—the fact that I reach in my mind as a result of intuition—they are also facts, but they are colored in an emotional sense. There was one tape ... Reed College has that. No, was it... Yah, I talked about it.

I think there are a lot of people who don't want to talk intellectually about these ideas. And a little bit of intellect—of the clarity of what is meant by Objectivity—has to be introduced. The reason they don't want to talk about it is because it means that there is a certain amount of Work that they have to do, and it is much easier just to let things go feelingly, and the development of that kind of a language only goes up to a certain point and then it stops. It has to be helped by something that defines the aim for one, and then it will be possible to develop an emotional language. But it cannot be developed unless one knows that the direction of the emotional language has to be the freedom from physical manifestations. And the only way to find *that* out is by having an intellect, even in a very small sense, of knowing what is meant by Objectivity.

side 2 You bring up Subud every once in a while, CM. You see, Subud makes exactly that mistake.

CM: Yes.

Mr. Nyland: The Latihan has a tremendous meaning for a lot of people. And they get under the influence of that, and particularly when someone is there who is really ... who is, you might say, 'knowledgeable'—that is, a person who really has love for the person he wants to help. There

are very few of them, even in Subud. But, maybe there are a few here and there, and very often those who so-call 'teach' in Subud are absolutely premature. They are not at all developed, only they have a willingness; and as a result although Pak Subuh in the beginning says Latihan is necessary only once, it turned out very soon afterwards that they needed at least twice a week, and that now whenever they do it, they dilute it and that it takes over in so many different ways that an ordinary kind of a manifestation is completely uncontrolled and the result is usually not at all an effect on themselves than only having a pretty good feeling, and you might even say sometimes feeling 'religiously.' And also that at times, of course, there is a possibility of certain things flowing over from one person to another, but the difficulty is that such a person when he has ... has received all that which may be in a general way called the 'bad' qualities of a person, he doesn't know what to do with it—they get stuck.

Subuds will always get stuck at a certain point, and then they keep on repeating and repeating the same thing, and they don't ... they don't gain in the end. In the beginning it looks very nice, and sometimes the Latihan is an extremely interesting experience. But it is so emotional in quality, without any further direction. And if you read Pak Subuh's book—his own book—it's almost infantile in its simplicity; for him it was good because that's all he wanted, but it doesn't apply to the people in this kind of civilization to start with it, and as the result poor Bennet trying to refer to Gurdjieff in it—reading All and Everything by the Subuds ... Subud people—it's just utterly absurd.

But, there are so many ... many kind of religions that are of course satisfying to a person who only wants to go so far, and there it is. Lots of people belong to different religions and they are satisfied by sitting in a church and praying. And it doesn't help them enough, but during the time that they are under that influence they have a marvelous experience.

Again, it's the same thing as considering a holy man. If he is a holy man, as Man he has to be down on Earth to be able to do. But if he keeps on living like a mystic in a different kind of a world, then he has that experience in that world and he even can fuse with God or whatever he understands of it, but again when he tries to—like Meister Eckhart—tries to explain and then tries to help others and then has to conform to certain conditions of existence and then put a little water in the wine in accordance with the dogma of the church where he belongs, it makes it tremendously difficult for such a Man, and he really cannot do it because he does harm to his own principles. And as a result he becomes quite confused, as a result it usually ends up by

describing conditions on Earth and saying that they 'should not be' like that without giving a real direction of what to do about it. And emotionally they are quite satisfying for many people and quite sufficient for them; because they don't know what to do and they don't really care, than only that they have that kind of feeling and perhaps it can give them sometimes even an insight. But then, when they put their feet on the ground and they fly off the handle and get angry, emotions won't help them because it's not the language they understand.

People don't understand an emotional language. But the difficulty for a person who is a little intellectual is exactly that he wants to introduce that into emotions; and many types depend on it and other types cannot stand it, and formulations for such people is absolutely wrong and still, a Man who wants to explain it or uses words or any kind of a form of manifestation, is up against it when he is bound by wanting to say it and he cannot say it in any other way than only in silence, and that is not all the time satisfactory for them.

These are terrible conflicts, because they ... they are absolutely correct and pure and well-meaning, and it takes a long time before that particular kind of a language can be understood. I think in that sense Gurdjieff is quite practical. Gurdjieff starts talking about the ordinary behavior of people. There is very little emotional quality in All and Everything, except description of what people experience and also when they have certain people who describe of what they actually are. That is, what does Hamolinadir feel after he has given his speech in Babylon and then he goes out and grows choongary. What does he feel. And during the time of his speech, his voice started to get a little higher and more emotionally colored, and finally he curses them out and he leaves in a hurry.

It's interesting when one looks at people who are described in that book as exceptions. Because all of us, in the way we are treated by any of the visits of Beelzebub to the planet Earth, has to do with ordinary manifestations. And the high points of course are ... you might say there are two in Beelzebub: one is the whole series of ASHIATA SHIEMASH, and the description is very definitely on an emotional plane; and the other of course is FORM AND SEQUENCE and THE IMPARTIAL MENTATION. Those are the two particular parts of the book where it reaches an emotional quality which is not in the rest of the book. But the rest determines that what takes place in ordinary life, and even if the beginning of the HEPTAPARAPARSHINOKH and THE BOKHARIAN DERVISH may not be understood and ARCH ABSURD may not be understood, when it comes to FRANCE and PURGATORY, and afterwards the description of AMERICA, it's all down to

Earth—completely.

So, Gurdjieff does not want to intellectualize and he doesn't do it, he wants to break it up. And, he is quite right in wanting to break it up; because you become Hasnamussian in any kind of pursuits in any of the three ... Makary Kronbernkzion, you brought him up in the last meeting—about it, Papa and Mama's darling—that's why I say this. All and Everything has exactly that quality where Man should start with; and every once in a while the emotional contact will bring people constantly to the desire that something has to be done, but the emphasis is all the time on the application of whatever feeling there may be and whatever ... whatever the intellect will be. And if it is not done in that sense—if there are no Descents made, if there are no Participation of the 'I' in the conditions of Earth, if there is no constant consideration of what takes place on Earth through a telescope from, of course, Mars as an emotional quality of actually wishing to understand it—one misses the point of the book entirely. And when the lovely part at the ending ... glorification of the results of Work and, then, the soothing almost in connection with the warning in the beginning, the so-called FROM THE AUTHOR 'friendly advice' almost at the end, or to express hope it is not as yet too late for a Man who wished but it is not easy to go from one stream to the other...

But, you see, where are the other people who ... who dare to talk about it in that way. Even a man like Krishnamurti, beautiful as he is and descriptive and certainly taking things quite correctly, and what really does he give than only a little bit here and there. And he does talk about something else; but how to go about it, and for the rest it is, for the last 20, 30 years exactly the same as he started with: a criticism of what we are and what happens in our civilization. And it's all true what he says, but what does one do. What does one actually do when he is not there and you cannot go to Ojai and live there, or follow him around the rest of the world—wherever he may be—and sit at his feet.

What do people do when they are followers of that. What do people do when they are interested in Zen, than only a certain satisfaction sometimes emotionally, and sometimes quite definitely trying to find out what is a moment—what is meant—or to try to figure out what is a Koan and all that goes with it. Or Buddhism: leaving many times out what is an emotional quality of a Man, and a desire to leave Earth almost as soon as possible. Or Christian Scientist: the negation of that what is death and not giving it proper value.

But Gurdjieff means that everything has their value, but it cannot be overestimated and it

has to be exact. And the only way by which one can find out what is the value is to know what it is in an absolute sense; and without neglecting it but simply putting something next to it that is of a different kind of a value so that ultimately when that starts to develop it can have an influence on the conditions in which Man usually lives on Earth, which is a different level of Being and it is a little lower because it has not as much spiritual quality, and that simply by the mere fact of such existence of this kind of Objective knowledge that gradually Man will change over and have the chance of changing.

That is really the message of Gurdjieff. There's no ... *no* other way. He does not tell anyone to become a recluse or a hermit, or to leave the world. His whole message is in the *midst* of life. What Vedanta wants to say—to be in the midst of activity, to know that which is beyond all action—it's quite right, but how do I find out. Not by reading. Not by contact. Not by just taking it in with my mind. Ouspensky, he mentions something about that; quite right, it is in Ouspensky, but where is it that teaches you what to do. Just a couple of little sentences that might remind you of it if you know what it is all about. And if you don't know what it is all about you don't read it, and people can read Ouspensky, as you know, for years and years without knowing.

People can be around Gurdjieff for years and years and still remain unconscious. And there are hundreds of examples of that; and lots of people who even have known Gurdjieff and who have read, and even then when they don't wish to do anything about it, they still remain as unconscious as they ever were before. But they hold themselves up a little bit, because it is like a mutual admiration society. But nobody wants to tell anybody what is really wrong, so everybody believes that they are all right. Everybody is right and they persist in that. But what is there. I ... I'd like to see one of those so-called 'followers' early in the morning, or when you have to fight against a little laziness, or going out of the way of what the body would like, or that they remain as critical about everybody else. Where is the love for Mankind—jealousy, etcetera. But we don't want to go into that, not in detail because that depends entirely on whatever one has experienced.

But it's the whole trouble with people—that they do not change—and unless a person is changing inside as well as the outside and becomes a real person, there is no effect, then, of anything that you even might have read or felt; but only when they do it with their body and make that body behave in a certain way so that that what is the behavior belongs to whatever

their concepts are of a Harmonious Man.

When Man is harmonious, that is the end of Man on Earth. Then he can leave. He can become a spirit. He doesn't have to Work anymore on Earth. His Karma for Earth is finished. Whatever other Karma there may be and whatever other spiritual worlds will exist, and whatever the form of life will be in which they then happen to be—that is up to them at such a time. And nobody needs to worry too much about it, because we really do not know enough. But one can reach on this Earth a state of freedom so that one can leave this Earth any time, and in such a way that one doesn't have to come back.

That's what Gurdjieff tries to tell: *what* people should do. He had that little dodo bird. You know, I've mentioned it once. He had it on the desk there. We gave it to him and he liked it very much and when it started, and he would look and say, "Work, Work, Work, Work." [laughter] It was beautiful. But that's exactly what he tells all the time: Don't spend the time in all kind of nonsense or theoretical questions, or things that don't belong at all, but simply "What have you been doing. What is it. What questions." "What question" is not right because it doesn't come from the right place ... or making statements like that, or cursing a person out because he is dumb or stupid and he may as well know it in the midst of others. Only, Gurdjieff was truthful. He dared to say certain things and his behavior was the way he wished to be regardless of what other people even might think of him. And he was ... he was clear and he was not as long-winded as I am sometimes. Much to the point, and for the rest he was his ... his own.

At the same time, whatever one can extract from anything that has to do with the ideas and whatever stimulates one—and that can be translated in oneself in a wish to do something about oneself; and not to believe that one is already at the end but that you might say it is 'just beginning' because we are such dumbbells and really so terribly unconscious and so completely reaction-prone, nothing else but a reflex of what happens to come to us—everything that helps to make one see what one really is, and then sometimes in disgust having to accept it afterwards when you know it, and then to remain honest and sincere. To keep on Working because there is no other way. Either one keeps at that, time and time and time again hundreds of times, thousands of times...

But you have to Work away almost a lifetime unconscious. Take the acquisition of knowledge which is useful only afterwards but not in the beginning. When you say you have put Ouspensky—reading three years and so forth—on the shelf, it's right; leave it that way, after

some time take it down and see what there is. But it's a very difficult thing to talk about to other people, because if there is nothing in them that really agrees—at least to a certain extent—with you, that really they are willing to believe that they are nincompoops and that they are mechanical and they're really quite stupid, and that they're really uncontrolled and that they lose their temper and energy, and so forth, in ordinary things and that they are caught, and caught all the time and identified with it and there is nothing that they can do about it because they are tight, they are tightened up. They are, I've said it a few times, like Gulliver bound to Earth, bound to their body, and until they start fighting against that and start to realize that *that* is the problem, and not the problem in their head and not even the problem of letting oneself simply go because it happens to be nice or a little emotionally involved—it's all beautiful in its place, where it belongs. All of that still belongs to Earth and for Earth it's quite lovely, but it is not right for ... for the Hereafter or maybe even for the here-now. Because that's what we're interested in: What can be done at the present time, and not tomorrow.

So, are there any questions, other kind of ... not maybe theoretical ... or practical, or what ... or tasks, or that you find in yourself with the reading, with a few new people where you have to answer certain questions. I mentioned in the car coming up, that in New York now when I ... when I'm not there and haven't been there for a little while, they're in the same boat as you are here; and although they may have had a few more meetings and probably a little memory already over a few years, they are now faced with the problem of how to maintain Work. And before we left, a few people got the task of starting their own little Groups, and they could select who they wished and each person could select who they wanted to go to. So there was no assignment and no question that if they went to one that they couldn't go to someone else. And as a result, there were six more-or-less ... seven Groups who started on their own. And the number of people who came varied between five and twenty-five; and those who had a large Group didn't mean that the caliber of their meeting was any better, but everybody was put ... put in a certain situation trying to find out what much ... how much did they actually know and how much could they communicate to others, and how could they answer questions.

And I think the results have been extremely useful for them. I got a few tapes from some of the Groups, and some didn't want to make tapes and wrote about it, and some didn't dare to make a tape, I think. But whatever it was, the total amount of such people that have now gone to these little Groups—probably are around seventy-five all together, if I add them up—and the

interesting was that they started to go to each other's Groups, and those people who had a little Group of their own would go to someone else who also had a Group. And there has been an exchange among them that is really quite remarkable. And whatever I have listened to some of the tapes, some were way off; and they knew it and they had a terrible time either bringing it back, or they fell into a trap of too much intellectual discussion because so-and-so didn't want to be convinced and they didn't know how to stop it. And others were so simple and so absolutely correct, and always understanding what was the question about and then gave a very simple answer.

When I come back I hope they will continue with the little Groups, because it will be necessary that ... again for the same reasons—that I am not too much in New York now; I will still have to have Groups, I'm afraid, but at least that I'm a little freer in spending my time away from New York if I can—but they are now in the same boat as you are here and several other people in other Groups. And it is this question of aliveness—of really having among you an aliveness of the fact that you wish for something—that you bring this out and try to walk on a road which is understood by all of you, of knowing in what direction you should go and what kind of language to use. And to remain as close ... as close as you can to the exactness of that what is a definition of what is meant, and that there is that kind of a language gradually established so that you don't have to argue about *that*.

You should be able to quote much more from certain statements out of All and Everything. And you have to read... Who was it who had read it now for the first time all through. Was it Beth?

Beth Hearne: That was me.

Mr. Nyland: And now the second time, and then the third. It's not the real time, but it will be an interesting second reading. You will find out so many things then which will affect you, also something that you ... you will miss and that is added to reading the first time because you were not Conscious then... [laughter] ...and of course it's lovely. [laughter]

And probably it is always the same kind of a thing: One looks for a result and you will Work, and the results are not so obvious. The results are really very much like ... that you have to be satisfied in knowing that you have made an effort. You know, when one gives something to someone else, it is not what you receive back. That is another cycle. The first cycle is complete in itself—by giving and having the knowledge that you have done the right thing—and

that is only in giving, and it does not require any return, not for yourself.

The one question of knowledge, the question of knowing for oneself what is really required in one's own life, is to make an attempt to be Awake or Aware, or to make an effort to be present to yourself 'as-if,' and later in reality, 'I' becoming Aware of you and being present to you and giving you gradually guidance and knowledge, Consciousness and Conscience and then as a result a Will that you can do. But all of that is not dependent on anyone's affirmation, than only to the extent sometimes that you must know you're on the right road, that you don't have too many detours. And even *that* is not necessary ... so the requirement is honesty, and the more honest one is—the more truthful—one will accept conditions as you find them. And *that* you can correct all the time; because you know when you're honest, you know when you make a serious attempt, and that is the only attempt you can make under such conditions ... and that you are not foolish to try to make attempts when you know you cannot and should not make them.

You must not waste energy of that kind for purposes which are too much involved and too much ... and too close to the ground. That is a responsibility one has whenever there is a possibility of having higher forms of energy: that they are being used for in the proper place. When I said a little while ago you don't pray to God all the time, it is very necessary to live on Earth and to stay on Earth with your feet; and for that you need ordinary energy, but whenever you wish to Work, you Work with that and that produces again energy of a different kind of a higher level, different rates of vibrations, and you become a manager of that, a representative of being able to handle it or to become responsible for whatever then is in Man.

And that is the task: So that in your life you simply consider what are at the present time the best moments for me to Work, and to leave alone the moments when you know you cannot Work. This is ordinary common sense. I've said several times, if you have been running and your hands are a little bit nervous, you are not going to repair a watch. When you are excited and in an argument, it won't do you very much good to try to become non-identified. If you are engaged in ordinary life and having to do certain things, at most you can have a little alarm clock once in a while; and that perhaps is a good effect, but it doesn't last too long because also that wears off. And it's not a question of sitting in church and forget God for the rest of the week, but it is the time of the day in which the different things around you are relaxed so that you can also relax because the outside world has not such a demand on you—not as yet. And maybe your mind can be taught not to be too operative, not to be too much in the foreground, not too

much in the front of your head, not to wish to think too much, and maybe at such times you can really live by your feelings.

When you Drain, the main problem is your brain and your body. The Draining does not affect your feeling center, really, because you wish to continue to Drain, and that what is the feeling in you is a transference to the reality of an emotional quality which you *don't* want to Drain away. Your feeling remains the means by which you, in a relaxed state, are in contact with that what is higher than you are. And sometimes it's expressed in a direction as if it is above you or away from Earth, and sometimes for oneself it's the realization of the contact with one's inner life.

When you Drain, you don't want to Drain your inner life. You want to Drain your outer life. You want to Drain away the manifestations and whatever is the cause of such manifestations, and they then in such a case belong to your head wanting to do this and that or thinking things out, or your body having a little demand of its own and remaining tense. But your feelings during the process of Draining should be changed into an emotional quality of a real wish and the recognition of yourself existing as you are then; very little activity; very little mental activity but, as it were, 'within' oneself to be really alive in having within you a fire that you wish to maintain.

Some time ago I said it is like a pilot light that you turn on. It is an eternal flame that stays in Man that is fed by his Magnetic Center. It is fed by a certain quantity of life energy, and when one Drains and does away with all the different external manifestations and expressions, what remains in Man is an alive creature with a body that is practically nothing at all but flesh and remaining of course active in the ordinary instinctive things, and the mind taking care of whatever might come in as an impression through sense organs—digesting it to some extent but not paying attention to it, not feeding it, not allowing it to move around. The thoughts should be stilled: this quiet, this kind of not allowing oneself to go out, not to be identified with your thoughts. But what is alive in you is your feeling which, when you purify it, becomes an emotional quality which then keeps that fire in you burning.

This is the wish that one wants to grow, and that has to be quite sincere. Because when you do Drain and there is really nothing that you become interested in as far as your outside world and as far as your own outer world is concerned, that what remains in existence is what counts for you. And this process of Draining is many times followed by a wish to return to one's inner,

inner life. So there is a slight reduction in the quantity of energy because the feeling center as such doesn't get very much; *that* you can Drain out, but your emotions should stay, and they become concentrated within oneself. And by giving them then the chance in a body which is relaxed, the emotional quality will go more and more to your heart, which is the central point of your life as you know life as manifestation. And this particular way of reaching the heart, on the 'road' you might say to one's essence and again and again refining it more and more—I've used the term 'quintessence'—five times refining, five times considering the five Rules of Objective Morality; it's the pentagon in a Man, *that* becomes important, and the shrinking of the five points again into One—that is, these five reaching finally Magnetic Center.

This is the central point of one's, let's call it, 'meditation': As a result of the Draining first and not allowing, during that process of silence, any kind of a thought to interfere and no need for activity and still be, if you can, 100% alive, 100% emotional in quality concentrated in that small part of oneself that is central. It becomes within one's life the magnetic pole. It's the point of gravity for Man, as if in such ... like magnetic poles on Earth and the conglomeration of a great quantity of dense iron, so there is in the physical body also a certain magnetic pole, a pole around which the physical body turns. And in the same way, in Kesdjian there is a point that is also ... Magnetic Center will have started on its wish to develop Conscience. That is, whatever there is in Magnetic Center as being alive wishing to be set free, becomes available, I've said it several times, into two different kinds: fed by that what is the highest form in Man as he is as a personality, and going over then into a real development of food for Conscience and for Consciousness which one starts to ... to feed.

Don't formulate. Just try to Be. Don't become active. Keep the potentialities as potentialities. No reason to go over into any kind of an active form. In Silence there is no need for expression, than only to Be. If you wish to do that sometime after you have Drained, and if that in that sense simply it's an addition the same way as when one says "I Am" after a Sensing exercise, in the Draining one can also connect it with this wish; and then in "I" seeing the centralization of that what is the pentagon and that is really oneself, and again the "Am"ness for oneself becomes, when you go out of this state as if you have been in contact with something holy, that then in daily life your "Am"ness becomes apparent as a manifestation resulting from a force coming from inside going out, and not in the need of reflecting energy from the outside world on oneself.

If you want to try this and after the Draining you have the time, say this “I” very slowly. You can link it up with your breathing, but it is not so good because the breathing is a rhythm and what I’m talking about now is a state. So one keeps on breathing in a normal way and you keep on repeating “I.” You do this several times. You do it as it reverberates in your chest. You do it in such a way as if, when you say it, you wish it to go more and more inside of yourself, that finally it reaches a point in which it becomes stationary. At *that* point you take a deep breath.

It may take some time. Meditation is not easy, because very often you are diverted by your thoughts and feelings. That is why the Draining is good: because you start out already in a much better condition. And this “I,” then, within oneself of reaching your own Magnetic Center—of that where “I,” you might say, is ‘planted’ in your emotional content—and you have taken a deep breath, and as that occurs hesitate, then you let it go out.

That is, the “Am”ness for you will take the form of feelings in life and thoughts in Man. At such a time you determine what the plan of the day will be for you, and therefore if you do this exercise in the morning, it will help you to establish the level of your day. I say that is the “Am”ness. You say “Am” several times. You have thoughts and you allow them in. You have feelings, you let your emotion come down to Earth. At times you see yourself, and if it is done right and allowing enough time for this kind of exercise, you will really know what is right and what you can do, what you should do, and then at the last time when you say “Am,” you say “I Can.” And then you get up and then you start your day.

You can use it in that sense, if you like. It will have a very much more ... a deeper meaning for you than just Draining. It is an entry into an entirely different kind of a world; and you yourself with that whatever you are, are lifted to such a higher, much higher level in which of course the rest of the world, being excluded, has lost its value. And you put now the value into it in accordance with the understanding that you have reached by saying “I.”

Try to Work that way once in a while. Not too often. This what I am talking about is like ambrosia. It is food for the gods. It is food for your real Self. And you must not overfeed it and you must not misuse it, but every once in a while when you feel like praying, *this* is a prayer of Work.

So send me tapes and tell me what is what, and we’ll answer. Marjorie will listen to your tapes. We will both listen to them. Gradually I think she will be able to answer them; I’ll try to

help a little bit, because the quality she has is exactly that intuition, that absolute knowledge, at times knowing without any possibility even of explaining why. And that is what you need at the present time: a development of feeling among yourselves of the purest kind; and then a Group will stay alive, for with that feeling, intellect will dry out—our intellect. Luckily, intellect of the Soul never dries, but feeling, when it becomes emotion will not dry out on this Earth. Feelings will dry out, and the body will also shed off... [Tape runs off]

End of tape